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CTS fills airwaves with praise

KATHRYN MOOIJ

David Mainse explains CTS programming to Sue Kabwe, a Zairian student of the Geoffrey Conway School of Broadcasting.

Kathryn Mooij

TORONTO — Canada's newest television station burst onto the screen with a joyful noise on the evening of October 14 as hundreds of people celebrated the launch of the nation's only commercial Christian station.

Crossroads Television Service (CTS) began its first transmission with a gala live from Roy Thomson Hall in Toronto, and an array of well-known performing guests filled the stage.

The evening began with the national anthem, sung in Inuit by Susan Aglukark, in French by Lena Dipaola and in English by Mark Masri.

Linden Soles, a former CNN news anchor, hosted the inaugural celebration, interpersing humor and personal recollections during the evening.

Susan Aglukark sang her hit "O Siem" which speaks about the walls of racism and prejudice coming down between all people of all races and cultures, both rich and poor.

Sharon Riley and the Faith Chorale opened and later had the audience clapping and dancing in their seats, while comedian Jonathan Slocumb had them almost rolling in the aisles with his impressions and impromptu CTS theme song and rap.

Something positive

Debby Boone sang her '70s hit song "You Light Up My Life" and told the audience that Jesus was the light of her life. Video footage of her own family accompanied one of her renditions.

CeCe Winans, who sang on the title track of the movie *Waiting to Exhale*, commended CTS for its efforts to bring wholesome programming to the screen. "It's always encouraging to turn on the TV and see something positive," said Winans before she performed "So What About You" and "His Strength."

Several pre-recorded segments introduced the audience to the line-up of shows to be televised on CTS. Included in the programming are old TV favorites such as "My Three Sons," "The Waltons," "Happy Days" and "Little House On The Prairie."

Contemporary call-in shows with hosts Rhonda London and Michael Coren compliment the "World Report" with Linden Soles, to present news and views on current affairs, while programs such as "Just For Parents" and "Life Lessons" offer advice on everyday living.

Kids TV

Saturday TV mornings have traditionally belonged to the young and on CTS from 8 a.m. to 11:30 a.m., the tradition continues with "TQ," hosted by Sheryl Stacey. Puppets, cartoons, music and stories will keep young minds tuned to positive life-changing messages all morning long.

In keeping with the requirements of the Canadian Radio and Television Commission (CRTC) for 20 hours of "balanced programming," time will be allotted to other faiths. Both the Islamic and Jewish communities have programs on Saturdays and Sundays on CTS. Evangelists and church services will dominate the screen on Sunday, with a family movie beginning at 7 p.m. Numerous other programs meeting a variety of interests, for all ages, are available throughout the week, 24 hours per day.

David Mainse, chair of CTS told the gala audience that CTS is not a charity and is not affiliated with a church. It is, he

See **NEW** *page 2...*

Living wills: a matter of life and death

Alan Doerksen

ST. CATHARINES, Ont. — What can you do when your aging mother has a heart attack and doctors need to decide fast whether to revive her or not? In such a case, you and your family need to make a difficult decision. But if a person has a living will, such decisions can be made more easily.

Still, Christian lawyers, hospital and senior home chaplains are divided on whether or not a living will is a good thing to have. A living will (also known as a medical directive) is a document which explains how a person would like to be treated in the case of a serious (often terminal) illness, in the course of which that person is unable to make a decision.

A similar document is a power of attorney, which designates someone to make decisions on a person's behalf, in case the person is incapacitated (but not necessarily terminally ill).

Will to die?

Bert Bakker, a lawyer based in St. Catharines, Ont., does not think living wills are a good idea. He and his law firm avoid them, partly because a living will "can lead in the direction of euthanasia and suicide," he says. "That's one of the reasons we prefer not to see medical directives."

Bakker prefers powers of attorney to living wills because of greater flexibility.

With a power of attorney, says Bakker, "in the case of someone near death, [and] a decision has to be made, that person can talk it over with elders and the family and make a decision."

Doctors feel more comfortable with powers of attorney, too, says Bakker. If a person writes a living will that prohibits certain treatments, years later, medical technology may have changed considerably, making the living will out of date.

Family conflict

If one person is not clearly designated as a decision maker, problems can arise in the case of a terminally ill person. Bakker gives the example of a case he was involved in in which a mother had heart failure and her family had to decide whether to revive her or not.

One of the woman's grown-up children wanted her to be resuscitated, but the other children said No. The child who wanted her mother revived was a non-Christian and "wanted to hang on to Mom," explains Bakker.

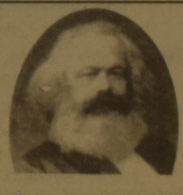
See **LIVING WILLS** *p. 3...*

Road to hell paved with care-less piety, says Cal Seerveld ..... p. 8

This week's editorial:

The undermining of authority from within ..... p. 4

How dangerous to society is atheism? ... p. 9



News

New Christian TV station not a charity

... *continued from page 1*

explained, a commercial television funded by the sale of air time and advertising.

Brand new era

Mainse related how in 1929 there were three Christian radio stations fighting over prime time. The government decided to investigate the issue and as a result, the stations were shut down.

"That era is over and we have a brand new one beginning tonight," Mainse declared to the cheering audience. "May God help us in the trust that has been placed in us by the government of Canada," he added solemnly.

There were tributes to Norma Jean Mainse, David's wife and a performer in her own right. Dick Gray was introduced as president of CTS, and there were humorous congratulatory messages on video from mayors of Hamilton, Stoney Creek and Burlington, as well as one from Mayor Hazel McCallion of Mississauga. Prime Minister Chretien and Opposition leader Preston Manning also sent letters offering congratulations and best wishes.

The end of the evening was just the beginning of Canada's 24-hour, multi-denominational, family-oriented channel. CTS will be available on Cable Channel 9 and for those using an antenna, Channel 36 will bring in the signal.

Officials at CTS expect to reach a potential audience of 5.9 million people in an area bordered by Barrie in the north, Lake Erie in the south, Oshawa in the east and Woodstock and Tillsonburg in the west.

A long road from '100 Huntley' to CTS

Kathryn Mooij

TORONTO — Canada's first 24-hour Christian commercial station beamed into homes in the greater Toronto area for the first time on Wednesday evening, Sept. 30, but the signal for the station stirred in the heat of at least one man 20 years ago.

David Mainse, a pioneer in Christian broadcasting, began a program called "Crossroads" in 1962. By 1971 he had resigned his job as a pastor to go into full-time evangelism and television ministry, and in June of 1977 he became host of Canada's only daily Christian program, "100 Huntley Street."

"When we hit the air in '77 the thought [of a 24-hour Christian station] crossed my mind, but it had not gelled into a vision until '79 when I was receiving letters from pastors in remote areas who could not get "Huntley St.," Mainse said in an interview with the *Christian Courier*.

Also in 1979, Julia Madonik of "100 Huntley St." sat in on hearings at the Christian Radio and Television Commission (CRTC). Crossroads Christian Communications Inc., producer of "100 Huntley St.," was invited to appear before the commission and make a submission for a national satellite channel. That decision was turned down in March of 1982, but hearings on religious broadcasting were commenced.

According to Mainse, the application made in 1982 was almost identical to the one which was finally granted this spring.

Mainse is chair of the new station, which is dubbed Crossroads Television Service, or CTS. Dick Gray is president, and Wendell Wilks is general manager; both are veterans in the television industry and in a *Mcleans* article in the 1970s Wilks was referred to as "the wonder boy of television."

'Balanced programming required'

High-quality production will be a hallmark of the new multi-denominational stations, asserts Mainse, since that is also a drawing card for viewers and advertisers.

In order to be granted a licence, the CRTC requires "balanced programming," which allows the views of other faiths to be presented for at least 20 hours each week. Consequently, there will be live call-in shows and programs by the Jewish and Islamic communities.

While some Christians may feel the station is compromised by this arrangement, Mainse points out it is a government requirement in a pluralistic society. "CTS is not a Christian station as such. It's licensed by the CRTC as a commercial television station and the government mandates that there has to be 20 hours out of 168 hours every week ... of balanced programming."

"I'd rather have 90 per cent of something than 100 per cent of nothing when it comes to the opportunity to preach the gospel," he declared, adding CTS is a business, not a church or a ministry.

"Not one cent of donation money is used for the production of any of these programs, they are all produced by sales of commercials," Mainse said.

Advertisements will have to meet a criteria for good taste, as will all programming, but Mainse admits some things might slip through. He noted programs such as "Little House on The Prairie," "Dr. Quinn, Medicine Woman," and "Amen" which were commercially produced, were chosen for their wholesome family content, but there might be times when a show does not meet all the expectations of all Christians.

"At that point I'm going to have to ask Christians to have a lot of grace, because... there are bound to be some slips along the way..." said Mainse.

Asked whether the aim of CTS is to win people to the Christian faith, Mainse said no, but that is the aim of all the ministries using the station.

"The aim of CTS is to be a commercial television station which allows Christian ministries prime time [on television] for the first time in Canada." He noted that the Billy Graham Evangelistic Association is the only ministry which has ever been able to broadcast during prime time in Canada, and it is done only a few times a year."

A commercial pipeline

"We're making it possible for other ministries to have prime time. CTS is not the message, it is simply the pipeline to get the message out," Mainse stated. The impact of CTS on society will be a heightened awareness of the gospel, says Mainse. He suggests that can help increase congregations in local churches.

He compares that CTS to an automobile advertisement which creates an awareness of a product, and churches to showrooms in which potential purchasers come to examine the product before they purchase it. Mainse expressed the hope that viewers would go to local churches to build relationships with other Christians and with God.

Asked whether CTS would help fulfil the biblical requirement that the gospel be preached to everyone before the Lord's return, Mainse said it was certainly a part of the total saturation of the world with the message of Christ.

'God is revealing a strategy'

Mainse said he is speaking in faith, and is not prepared to go into details, but that God is revealing a strategy which is now only in its "embryo form."

"You can have all the money in the world... and rent a satellite and nobody might be listening to you on the ground, but I believe God is going to show a way whereby we can have saturation coverage from a satellite channel, about which everyone will know all over the world; they will know and watch it, and there is a strategy God is revealing that will bring that to pass," Mainse said.

He added he expected it to come to pass before the end of the year 2000.

Some programs will be produced at the Crossroads centre in Burlington, Ont., home of "100 Huntley Street." Virtual-reality sets, music, youth and senior programming, and interesting and controversial hosts add to the line-up on the station which will have a $10 million budget in its first year of operation.

"CTS has a purposeful and profound dedication to television programming that represents and supports principles, ethics and values which are consistent with mainstream Canadians," said CTS president Gray. "Not only will we provide inspired television for all ages, we intend to be the channel that families can trust for consistently worthwhile viewing."

CTS can be seen on both Shaw and Rogers cable on Channel 9, and may be picked up by antenna on Channel 36.

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Living wills need clear medical instructions

... *continued from page 1*

But the other children were Christians, and won the day by strength of numbers.

If such conditions are not spelled out by a person facing a terminal illness, family members can feel a lot of pressure, says Bakker.

If a person has made no provisions of any kind for such

CC FILES

Bert Bakker

situations, the provincial government can step in and appoint a person to have the Power of Attorney, says Bakker. That person could be outside the family circle. A family can get this power back, but that can be expensive and "you have to go through all kinds of paper hoops," he says.

Surprises not good

Rich Vanden Berg, a Christian chaplain with Grand River Hospital in Kitchener, Ont., thinks living wills and powers of attorney are useful and "make things a lot easier." But if someone has a living will, it's important that other people are made aware of it, he insists. Otherwise, a family might discover it and find surprises.

A living will should contain clear instructions about whether or not a person approves of cardio-pulmonary resuscitation (CPR), says Vanden Berg. The will should also distinguish between reversible and irreversible medical conditions. Such things are "often neglected in a living will," Vanden Berg points out.

Someone who draws up a living will should consult with medical people rather than lawyers, suggests Vanden Berg. "Lawyers don't understand the kinds of situations you run into."

Problems can arise when a living will is not clear in medical terms. Vanden Berg gives the example of a patient whose living will said that he wanted no CPR. A physician treating the man assumed he meant no CPR in the case of a terminal illness, so he revived the man. But later, the patient sued the doctor, because he felt the doctor had gone against his wishes.

But Vanden Berg tells of another case in which a man suffering from pneumonia had written clear instructions to his family, asking them not to revive him. "Consequently, he was spared considerable suffering and probably a semi-alert existence."

If there had been no living will, the family would have been hesitant to let the man die.

"I think everyone should have a living will," asserts Vanden Berg. But he cautions that "these documents can change and should change. These documents should be reviewed at least annually."

Prefers family

Nell De Boer, a chaplain for the Toronto District Hospital Ministry of the Christian Reformed Church, disagrees on the need for living wills. In her experience, "very few people who come into the hospitals have a living will.... I never met anyone who did.... A lot of people would rather have the family make decisions." One problem posed by living wills is that they "can't really cover every conceivable condition."

Most hospitals have the policy that "unless indicated, the team will resuscitate [a patient]," says De Boer. If a patient says he or she does not want to be revived, a notice will be placed over the person's bed reading, "Do not resuscitate."

Peter Van Egmond, one of two chaplains at Holland Christian Homes in Brampton, Ont., recommends living wills. Holland Christian Homes is a Christian residence for seniors, which includes an extended care unit.

Living wills should spell out if a person wants to be revived using "heroic measures" or not, says Van Egmond. He has been in situations in which a family has been divided on the use of such measures. Van Egmond says he, personally, would not want heroic measures to be taken to save his life if he were in such a position. But he notes that some patients do make dramatic recoveries.

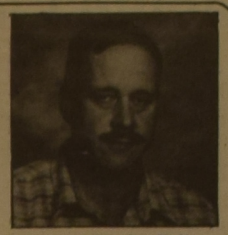
"I know of one man who was on the verge of death. The doctors and nurses expected the man to die." But a few days later, Van Egmond met the man in a bank.

Living wills are especially appropriate for someone nearing the end of life, he says. But he also recommends "very strongly" that people should have powers of attorney, as well as a will that names an executor.

Holland Christian Homes has a policy that favors living wills, and a living will form is available for patients to fill out if they want to, says Van Egmond.

Don't blame farmers for high food prices

Farm fodder



Maynard Vander Galien

The talk at the livestock sales barn cafeteria was about food prices. When will the prices of beef and pork come down in the stores? Why are we getting such depressed prices for our finished steers? How long can pork producers survive if they lose $40 to $50 per pig when they sell them?

And what has happened to the price of a loaf of bread and anything that's made from flour? Those prices keep going up while the price of wheat goes down, down, down.

Remember when the price of a loaf of bread shot up 10 cents a loaf and then went up another 10 cents in these past three years? A front-page story in the *Ottawa Citizen* blamed the price hikes on the high prices paid to farmers for wheat.

That was laughable because there are only a few cents worth of wheat flour in a loaf of bread. If bread goes up 20 cents a loaf and the farmer is to blame for it, then there is something wrong with the bakeries. They're ripping us off!

Bakeries should lower prices

Now that the price of wheat has fallen to pre-1994 levels, wouldn't you expect that the prices of bread and other bakery products should come down? Livestock grain rations have come down considerably.

Jim May of Dover Flour Mills of Cambridge, Ont., thinks so. But don't hold your breath, he told wheat growers in Renfrew County this past summer.

A buddy of mine is an agronomist with a multinational seed company, and whenever I need some information I call on him. He said soft red wheat sold for $7.50 (US) a bushel in 1995. That same wheat sold for $2.40 (US) a bushel this past August.

I asked him if bakeries now had higher operating costs — labor, trucking and other overhead costs. Is this why the bakeries won't lower the prices of their products to us, the consumer?

My friend says labor costs are not up. We have zero per cent inflation. And trucking costs (because of volumn today) are as low as they were 25 years ago.

When grain prices were high I paid as much as $19.80 for a 40 kg. bag of 19 per cent calf-grower ration with decox. That same bag now costs me $13.55. The manager at the Co-op feed store said feed prices have fallen steadily. Reason: Low grain prices.

The manager said there is some wheat that is not suitable for milling flour and it is being used in livestock feed now. They wouldn't do that when wheat prices went through the roof.

Grain prices pit-iful

And with the bumper crops of grain being harvested in most countries (except Russia and in countries where there was drought) the price of most grains, corn and soybeans are in the pits, so to speak.

It's not only bakery products that should come down in price. So should anything made from corn and soybeans. When I checked the price of a bottle of corn syrup the other day I found it had gone up, too.

I'm going to write the bakery who makes the good-tasting rye bread that I buy in the supermarket to see why the price has shot up by almost a dollar for a large loaf. I know what the answer will be: ingredients have gone up in price and so have....

The farmers gathered at the weekly Tuesday afternoon livestock sales barn cafeteria mentioned the airline pilots, teachers, nurses, maintenance workers — all of whom had been on strike for better wages or to get a fair deal from their employers.

Grain prices have dropped like stones. Beef prices also came crashing down recently. Hog prices are in the dumps. Expenses on a farm keep going up, and up and up. The meat manager at our local IGA store told me on the day I'm writing this (Oct. 14) that all pork products in the stores have gone up in price since late summer. That's when pork prices paid to farmers dropped.

There's something not fair here!

Maynard Vander Galien farms in the Ottawa Valley at Renfrew, Ont. He says you have to be one tough cookie to be in farming today.

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Editorial

Should kids choose between Mandela and Harris?

It's not easy at the end of the 20th century to inculcate in children respect for God-given authority. The truth of this was driven home again last month when Nelson Mandela was at the Toronto Skydome to promote his fund for needy children in South Africa. Thousands of children cheered loudly. But when Ontario Premier Mike Harris came onstage, these same children booed him soundly. The latter response stood in direct contrast to the former. What was going on?

Many people, including politicians in opposition to the Conservative government, made reference to these seemingly spontaneous acts on the part of the children as proof that they were able to discern between good rulers and bad ones. Nelson Mandela was applauded because they knew that he is a wise, caring and gentle man. Mike Harris was jeered because he was seen as a hard, uncaring, foolish tyrant. We all know the saying: Out of the mouth of babes....

I'm not so sure that this was a case of innocent babes bringing their intuitive knowledge of good and evil to the fore, however. With all the negative publicity and hate brought to bear against the Harris government by teachers and union leaders in recent years, it's little wonder that children pick up the refrain. These booing children had no doubt been brainwashed by either their parents or teachers into thinking that Harris is a cruel tyrant who is out to destroy the educational system, unions, the health care system and the social support system.

Rulers are God's servants

My point is not to defend or criticize either man in this editorial, other than to say that Nelson Mandela is a man of great integrity and spirit and that Harris is no doubt a lesser man. What I want to focus on is the fact that thousands of children felt free to show disrespect for someone who was placed over them by God. Whether young or old, no one should ever stoop so low as to openly scoff at a premier.

Romans 13 tells us clearly that rulers are God's servants, whether democratically elected or not. We have to give everyone what we owe him or her: If we owe taxes we should pay them; if we owe respect, then respect. The conditional clause here seems to suggest that we need to pay respect only *if* we owe it. Suppose a ruler does not behave well. Must we still respect him or her?

Some will argue that Romans 13 applies only to good rulers. But that conclusion cannot be defended if one takes the surrounding passage into account. In Paul's day, the governing authorities were Roman emperors, not known for their benevolence toward their subjects, especially not toward slaves and minorities. Yet Paul states unequivocally that everyone must submit to the governing authorities and that there is no authority except that which God has established. In a democracy there is plenty of room for dissent and opposition. But respect is still owing to all those called to rule over us, including Premier Harris.

Self-destructive leaders

I read an article in a Dutch church paper called *De Wekker* which talks about the undermining of authority in the world. The author, W. H. Velema, traces this development to the emancipation of the citizenry, the autonomy which people ascribe to themselves and the democratization of life, which means that *no one* can tell *anyone* what to do in *any* relationship. This condition is partly caused and partly abetted by the de-Christianization of societies.

But what the article really focuses on is the undermining of authority from within. This happens when rulers themselves weaken their authority by their conduct and lifestyle. A prime example of this, says the author, is American president Bill Clinton. No doubt one can be critical of the way the press and Congress have handled this matter, but the cause of all this bad publicity is no one but Clinton himself.

His sexual adventures have done great harm to the presidency and to the role he has to play both nationally and internationally. There are, of course, many other examples in the world of rulers who through their lifestyles make it extremely difficult to take them seriously. Boris Yeltsin and Slobodan Milosovich come to mind. Jean Chretien is busy undermining his authority at the moment with his callous attitude towards protesters at the APEC summit and his apparent fear, last year, of offending a murderous dictator like the former Indonesian president Suharto. But let's keep things in perspective. Chretien's offenses are minimal compared to Clinton's moral lapses, which in turn are less serious than the murderous acts of an Augusto Pinochet.

Nevertheless, the undermining of authority from within is present in all of them. And it doesn't help that the press loves to play things up. Freedom of the press has been a mixed blessing when it comes to promoting respect for authority.

Counter-action

Velema makes a few suggestions to help young persons resist the force that undermines authority. First of all, we should keep our standards high. Let there be no devaluation due to societal influences or mistakes, he says. Next, we should point at the evil of this undermining from within and without, not as people who are better than others, but as people who allow themselves to be instructed by Scripture and guided by the Spirit.

Thirdly, preachers should pay attention to this evil at the appropriate moments. Fourthly, their denunciations should serve also as a warning to believers. No one is above temptation.

Finally, Velema mentions intercessory prayer for those who are in a position of leadership and authority.

One more reason why children should not boo the premier of Ontario. How can anyone pray for someone he or she holds in contempt?

The lack of respect for authority which we witness today is in fulfilment of prophetic utterances. Scripture predicts that in the last days people will be proud, abusive and disobedient to their parents (1Tim. 3:2). But over against that trend stands the Word of God and the Church of Christ, which wants to be obedient to that Word. There's no reason why we should join in the democratization of all of life. By submitting to authority we submit to God.

They will know we are Christians by our respect shown to all those set over us by God.

BW

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Letters

Don't discount false memory findings

I am disappointed with Harry Van Belle's presentation of the issue of "recovered memories." I don't believe that Harry has adequately or fairly represented the growing body of evidence that techniques like hypnosis, imaging, dream-interpretation, age regression and group therapy can create conditions under which a vulnerable person's memory becomes suggestible.

Harry states that there are "no studies that I know of which demonstrate that recovery therapists cause their clients to fabricate false memories of being sexually abused." This is far from the case.

One of the best-known researchers on the subject, Elizabeth Loftus, drawing upon 25 years of careful study, published a devastating critique of "recovered memories" in the September '97 issue of *Scientific American*. The issue of dissociative amnesia, is, at the very least, a hotbed of professional and political controversy.

Patients and families of patients have launched numerous civil suits against therapists accused of "implanting" false memories of sexual abuse. And they are winning. Patricia Burgess of Chicago was awarded $10.6 million in 1997. Lynn Carl, of Houston, Texas, won $5.9 million in a similar case the same year. And in October 1997, a U.S. Federal Grand Jury in Houston indicted five therapists on the staff of Spring Shadows Glen Hospital for fraudulently collecting millions of dollars in insurance payments for therapy to patients whom they induced to recover false memories of abuse.

Arousing false recollections

The American Psychological Association, the largest and most influential such body in the world, recently released a study committee's conclusions on dissociative amnesia (repressed memories). Among other conclusions, the committee stated:

1. Most people who were sexually abused as children *remember* all or part of what happened to them.

2. Under certain circumstances *it is possible to construct pseudo-memories.* These are potentially harmful and disruptive to the person in whom they are induced, as well as to his or her social support network.

The prestigious Royal College of Psychiatrists in Great Britain was even more direct. In October 1997 it absolutely banned the use of *any* techniques "that purport to recover repressed memories of trauma." The College states that such therapies *often* arouse false recollections of abuse, which can lead to false accusations against an alleged abuser.

The researchers for the Royal College found *no evidence* suggesting that the mind represses traumatic memories. They also found that many of the memory-recovery techniques therapists use, such as hypnosis and drugs like sodium amytal, involve powerful suggestion, giving therapists the ability to trigger false memories. Psychiatrists who disregard this instruction can be brought before the General Medical Council for malpractice.

Sexual abuse is an explosive, emotional issue. Let no one construe my comments as being, in any shape or form, an attempt to mitigate the seriousness of these crimes, or diminish the importance of the sufferings of genuine victims, and the impact such abuse may have on their lives. But the suffering of the falsely accused is also real.

Bill Van Dyk
Kitchener, Ontario

Why shy away from redistribution?

A recent *Christian Courier* article (October 9, 1998) covered a speech given by John Bolt in which he calls on the church to address greed as a spiritual malaise. According to CC, Bolt challenges the church not to play economics professor and talk about wealth redistribution, but to address greed as a problem of the soul.

I agree that greed has spiritual roots and ought to be addressed in its spiritual dimensions by the church. But the conclusion that Bolt draws that the church ought not to address other dimensions of greed, and should shy away from considerations of redistribution leaves me with a number of questions.

1) The objective in preaching against greed is to point persons to Christ as the Bread of Life, rather than money or possessions. Surely the expectation of conversion is a changed life and changed behavior. Talking about that will necessarily move us beyond the spiritual dimensions of greed. Scripture does not stop short at preaching against greed. Christ tells the rich young ruler to go, sell everything that he owns and give it to the poor. Upon his conversion, Zacchaeus makes restitution for his past greed.

2) According to CC, Bolt has difficulty with redistribution of wealth. As a society many of us (though not all) have come to realize that endless economic growth is not possible, nor is it environmentally sustainable. We must learn to live within an economics of enough. If we are no longer assisting the poor and homeless from the surplus of economic prosperity, any attempt to alleviate their poverty through income assistance or services will necessarily involve redistribution. This is true not only within nations but between rich and poor nations.

When the deacons in our churches collect money for the Benevolence Fund and use those funds to help families in need, they are engaged in redistribution. Why is redistribution considered a problematic solution to greed? If some have far too much and others far too little, how do we address that problem without redistribution? Or are we expecting people who repent of greed to retain their wealth, just not worship it?

3) If there were a poor or homeless person sitting in the audience at Bolt's speech, I wonder how she would respond to the notion that to redistribute some shelter or food or income in her direction might feed her envy?

I was blessed last weekend to be part of a gathering of 850 Christian Reformed Church members, surely one of the largest gatherings of CRC folk in North America and growing each year. This day of encouragement and training for deacons and others involved in service ministry offers an exciting vision for the task of the church. Workshops ranged from stewardship education within churches, to identifying needs in our neighborhoods, to concrete ways to respond to poverty and unemployment.

Praise God for over 800 Christians who want to witness to their faith by working to address both the spiritual dimensions and social consequences of a society engulfed by greed.

Stephanie Baker Collins
St. Catharines, Ont.

I fear because he loves

In the discussion between Drs. Henk Hart and Al Wolters, and in various reactions and letters to that discussion, the relationship between love and fear has not been made sufficiently clear. I don't believe that love replaced fear or that one of them is superior to the other. Let me clarify.

My parents, Dutch working class, saw their main calling in raising their seven children. They were kind and tolerant people and discipline was always gentle, non-violent and easy to bear. I remember no spankings, groundings or withholding of privileges. Neither were there long moralizing reproaches.

All I could expect if I was ever caught in wrong doing was a mild reprimand from my mother, which generally included the admonition that she was disappointed in me and that my actions had grieved Jesus. This was the ground of my fear. The awareness that I had disappointed someone who loved me and whom I loved caused me much greater distress than whatever punishment I knew I deserved.

That is the relationship we have with God; or ought t have. If we fear that God may punish us or apply some arbitrary sanction, like a fine for a traffic violation, then there is something seriously wrong with our understanding of what exactly Christ has done for us. We don't get punished for our sins, Christ bore those penalties. We go free, now and always. It is the Holy Spirit who convinces us and restrains us from sin.

Paradoxically, if God's pathos, his grief, his disappointment with me causes me distress, then it is not his wrath that keeps me on the narrow path, but his love. I fear God because he loves me.

Hubert Budding
Toronto, Ont.

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Column

A FARM AND AGRICULTURAL INSURANCE PROGRAM THAT'S RIGHT FOR YOU

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Imajenings

Saturday highway clean-up

It's a sweaty, dirty job. The road is straight and long. Well travelled. Once a season we troop out there in orange safety vests, armed with plastic trash bags and work gloves. Rubber boots flap against our legs. The seasoned few who know what it's like wear extras such as sunglasses and caps, and carry water bottles in deep pockets. They have done this job many times.

Bending down in the long grass, we pull up paper cups, tin foil cigarette wrappers, plastic bottles, beer cans, rusted car parts, clothing, newspaper. Garbage.

Those who use the road like to leave their mark, it seems. Metal car parts, used diapers, empty fertilizer bags (there is a farmer's field nearby), fast food papers, slimy stuff that by now isn't easily recognized.

Good conversation

There are three of us on this team. The man walking beside me is telling the story of his youth, the war years; how they lived, what they had to do — what everyone had to do — and how there really was no choice.

He is clearing jagged shards of brown glass from the gravel at the shoulder of the road, shoving the stones aside with his boot, exposing more glass that he picks up and drops in the bag. One didn't question back then, he says; one just *did*. Lives depended on it. But later — the rest of one's life — he tells me, those questions, untended from the past, reappear. And the answers are hard to find, he says.

It is an interesting story. I keep my eyes to the soggy, green moss lining the ditch at my feet. I hardly take note of the flattened, dried fur shell of the possum. I automatically step over it carefully and mark it with a tall pink flag to be buried later — I am busy listening.

Treasure among the garbage

We cross the road at the big tree which marks the end of our section. Off in the distance we see the three orange specks of the people on the next team, moving along the highway far ahead. On the gravel they have already left four bags full. A truck moving past us honks and the driver waves. He gives the thumbs up. I wave back and the man beside me tips his cap. You're welcome. A wordless exchange that warms me.

We resume our pace and the man picks up the thread of his story. The woman on the other side moving through the tall weeds along the fence fills the gaps between with memories of the early days of her family's immigration.

She has a wildflower stuck through a buttonhole on her flannel shirt. She bundles his memories in with the story of her parents, tying them all together neatly.

She hands me the pieces of a broken sheet of vinyl siding. Too big for her bag. I pass them up to the man, who leaves them at the road's edge to be collected later when we come by with the truck.

We move along slowly, scrutinizing every inch of our section. Backs bent, hunting among the bullrushes and wild grass, through the sticky spider web, stepping around hidden rocks and rabbit holes that sometimes catch us by surprise, that make us slow down. Take it easy. No rush. Trash keeps filtering through our fingertips. The man stops and holds up a treasure.

The road clean-up crew from Forest Christian Reformed Church

His eyes are grinning as wide as his mouth. He has found a perfectly good screw driver. He stuffs it into his coat pocket.

Finally the bags are filled. We end where we began, at the truck, full circle. A section of road I usually speed over in seconds has kept me fascinated now for almost two hours. Tucked in between the weeds and garbage there I've been noticing the the links and memories.

We meet the other crew coming our way; we shed gloves and vests and head for the showers. We leave the memories and the stories at the roadside, near the pile of beer bottles, to be picked up and carried on again later.

Interesting thought: It's not only the roses along the way that we are called to stop and smell. Sometimes it's the garbage beside the road that beckons us to slow down, take notice, pick it up and haul it away.

(And now for a tall glass of lemonade and that shower....)

Jen VanderBeek is a freelance writer and mother of five. With her pastor husband, Peter, she lives in Forest, Ont.

Film Review

Daniel Day-Lewis scores knockout as Irish boxer

Marian Van Til

The Boxer

Stars Daniel Day-Lewis, Emily Watson, Brian Cox, Ken Stott, Gerard McSorley. Directed by Jim Sheridan

It is the near present: the eve of the current peace in Northern Ireland. Danny Flynn (Daniel Day-Lewis), 32, is an Irish Catholic from Ulster who has spent the best part of his youth — 14 long years — in prison and has now been released. We don't immediately know why he was there, but we assume his imprisonment had something to do with IRA activities, that is: terrorism.

Daniel Day-Lewis and Emily Watson star in The Boxer.

But with this film, as in the long war between Protestant and Catholic in Ireland which acts as the backdrop, assumptions are dangerous, and things — and people — are not always as they appear.

As a teenager, Danny was a skilled boxer, and he kept up his skill while in prison. Now he returns to his flat and to the gym which used to house the neighborhood boxing ring. The gym is now a community centre frequented by old men full of stories.

Lost lives

Ike Weir was a pre-prison friend and mentor of Danny's. But it's been a long time since Ike's coaching talents have been desired, and, probably for an equally long a time, Ike has been finding his life's purpose in a bottle.

Danny, too, needs some purpose; he is eager to box again, so he enlists Ike's help. It soon becomes clear, though, that there's another attraction for Flynn at the community centre. Maggie (Emily Watson), the woman who was the teenager he passionately loved those 14 years ago, works at the centre as a childcare provider. But she married — on a kind of emotional rebound after Flynn's imprisonment — and has a son. In fact, she (disastrously) married Danny's best friend, who is still being held as a political prisoner by the British.

Two dramatic conflicts

There are two main dramatic conflicts here. One concerns Danny's sense of place and self-worth, and how those things relate to his boxing and his IRA friends. The other concerns the moral questions raised by Danny and Maggie's gradually rekindled love. These issues are tightly interwoven with several subplots, one of which focuses on a disgruntled IRA man who, on the eve of the delicate peace negotiations, cannot let go of his hatred and its violent harvest.

It is on the love front that this very often poignant and penetrating story breaks down. Though in the course of the film Danny and Maggie do not become lovers, they decide for the future that their personal happiness depends on their being together.

Keeping up appearances

The rightness or wrongness of Danny and Maggie's relationship is considered only in terms of their community's intense disapproval of a political prisoner's wife being seen with another man; that is, such a relationship would make it appear that she does not support her imprisoned husband, and by implication, his cause.

While this *would* have been one factor in such a Northern Irish Catholic community, there would have been far more serious moral implications in the fact that the relationship is to become an adulterous one. In such a conservative Catholic setting (even if one were to assume a sizable percentage of nominal Christians), such adultery, however "understandable," would not have been condoned. But in fact, the film never even mentions these implications.

Even if Maggie had no qualms, it seems certain that her father, a serious, prominent man who is one of the main negotiators with the British for the Catholic side, would have had. And it's just too convenient that the imprisoned husband/former best friend never really enters the picture. If he had, the film would have had to confront more vexing problems. Thus, the ending feels like something of a cop-out.

Strange omission

One wonders why director Jim Sheridan (who is himself Irish) labors so hard to make this a thoroughly secular film. Perhaps he was trying to confirm the truism that The Troubles have not been about religion at all, but about an essentially British/Irish tribalism run amok.

But Sheridan could have made that point without strangely ignoring the religious base of the community he portrays, and without disregarding the continuing strong influence of the Roman Catholic Church on that community.

The acting here is exceptional, as can be expected of Daniel Day-Lewis, particularly. Day-Lewis imbues Danny Flynn with a quiet but gnarly strength, and his Catholic Ulster accent sounds flawless.

The Boxer provides fodder for interesting discussion on topics from morality in friendship and love to thorny religious, political and social questions. It should be noted regarding home viewing that there are periodic spurts of vulgar language, which while consistent with the characters who speak it, could have been moderated without any loss of "reality."

This 'CPR' is also life-saving, originators hope

(religiontoday.com) Christian "pirate radio" is operating on the Internet. The idea, said site founders Tom Larson, Trevor Kietz, and Jim Tinker, is to get contemporary Christian music into areas that lack a Christian station. Christian Pirate Radio began broadcasting last November and is available to anyone with a Web connection, sound card, and speakers.

The founders serve as music director and communications co-ordinator, work on the photos and graphics, maintain the equipment, and contribute to the on-air sound.

Three staff members provide the on-air personality. Christian Pirate Radio's founders say that since they broadcast only on the Web, the station is exempt from the restrictions of traditional broadcasting imposed by the Federal Communications Commission, NRB magazine said.

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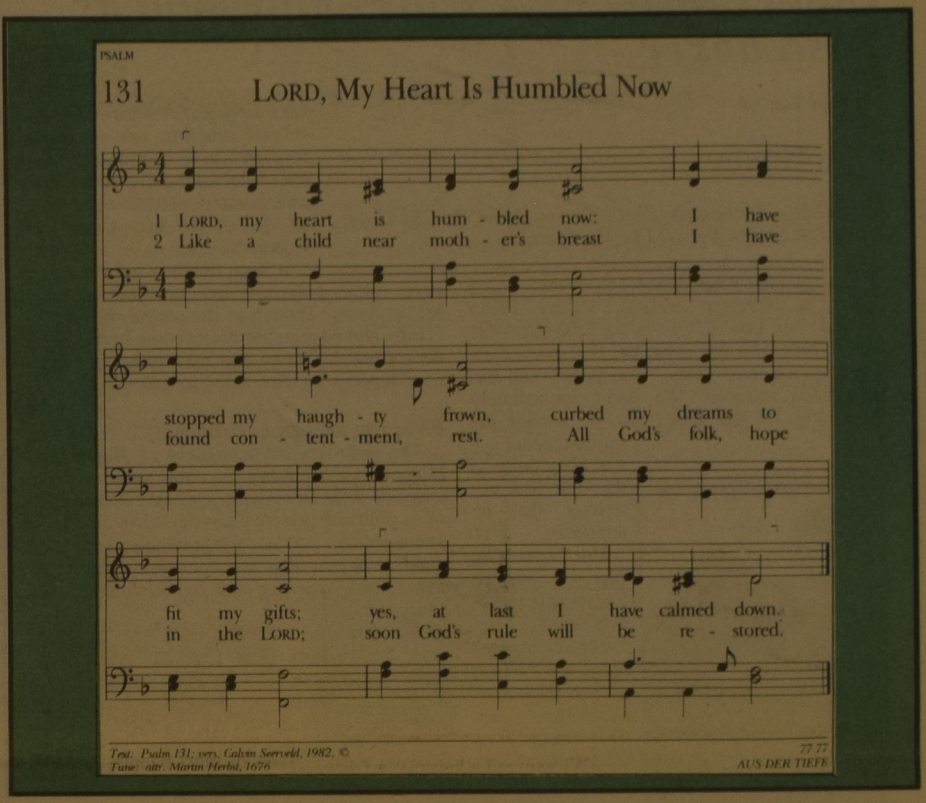
Caring speech in God's world

***"Let me tell you that on the Day of Judgment men and women will have to render account for every careless word they utter. You see, you will be pronounced right (before God) from what you say, and you will be condemned as guilty from what you say"* (Matthew 12:36-37, Seerveld's translation).**


PSALM

131 LORD, My Heart Is Humbled Now

1 LORD, my heart is hum - bled now: I have
2 Like a child near moth - er's breast I have

stopped my haugh - ty frown, curbed my dreams to
found con - tent - ment, rest. All God's folk, hope

fit my gifts; yes, at last I have calmed down.
in the LORD; soon God's rule will be re - stored.

Text: Psalm 131; vers. Calvin Seerveld, 1982, ©
Tune: attr. Martin Herbst, 1676

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AUS DER TIEFE

Calvin G. Seerveld

It bothers me that I and many in the church seem to be so much like Job's friends. We have a pious answer for everything. We have the orthodox solution for anybody with ideas that sound off-track. We have devotional words for whatever ails you. "Don't you realize, dear neighbors, you really deserve your troubles because you are not thoroughly good persons — you are sinful! Complete submission to God's will for your life is the answer."

The words spoken by Eliphaz, Bildad, Zophar, and also by the Pharisee and Sadducee leaders of God's people in Jesus' day, are judged by Holy Scripture to be wrong (Job 42: 7-9; Mark 12:28-34). Their spoken admonitions and instructions were technically correct but thoroughly vain.

By appealing to our own effort to make things right, Job's friends offered only dead-ends, not Good News. The argumentative rabbis who controlled the temple during Christ's ministry on earth always put down every fresh attempt to heal broken persons of little account and to restore outcasts to full communion with the people of God; their self-righteous talk committed sin against the Holy Spirit! (cf. Matthew 12:22-32) because their words held no mercy, and therefore obliterated the historical horizon of hope for those lost in evil.

Love from the gut

There has to be love welling up out of one's gut for damaged, unlovely, bad, misguided people, if your speech to them would please God. If at heart you do not truly care for the person you speak with, according to Scripture your talk is care-less, lazy, sterile, and shall condemn you on Judgment Day.

God's Word enjoins us to make our speech carefull, caring (Matthew 12:33-35), not by "setting them straight" or by positing correct doctrines, but by admitting yourself to be someone who has been gratuitously forgiven and therefore chastened, willing and able to share God's rich word of blessing full of grace-laden judgment and healing (cf. Col. 4:6).

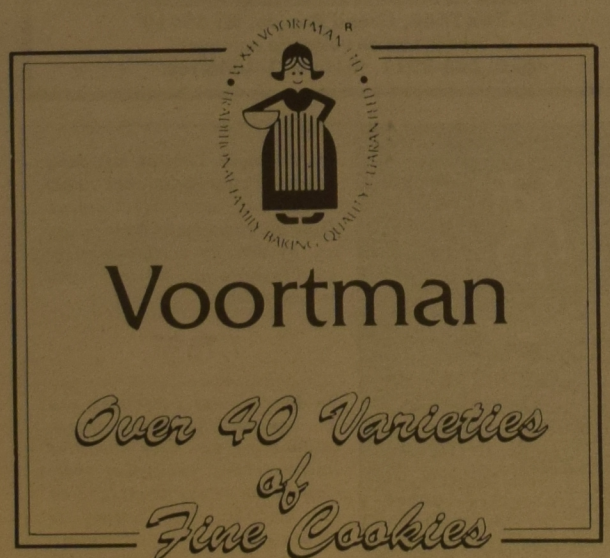
The text of Matthew 12:36-37 is serious business (the *Belgic Confession* of the Reformation, last Article 37, notes its importance). If trivial speech wastes our life time, if careless, uncaring words come out of our mouths — and a careless word (*rema argon*) includes talk (*logon*) that sounds good but is really false, self-vindicating, twisty, evil-spirited — then one's own final salvation hangs in the balance (cf. Eph. 4:25-32).

If you do not truly care for the person you speak with, your talk is care-less.

A good way to follow the Lord in the matter of careful, caring speech is to listen intently to the Psalms of the Bible because, as John Calvin writes in his "Greeting to Prospective Simple, God-Fearing Readers" of his *Commentary on the Book of the Psalms:* marvelously absent from the Psalms is the *cor hypocrisi* (the heart which dissembles). Especially the Psalms can teach us to speak aright, to talk to our neighbor and to pray seriously to God in a way that is not careless, in vain.

In response: Read Psalm 51 to someone else, or read Luke 18:9-14 outloud to yourself. Then sing Psalm 131.

Calvin Seerveld is senior member in Philosophy Aesthetics, emeritus, at the Institute for Christian Studies, Toronto.



What is atheism?

American Atheist ***magazine says, "Atheism may be defined as the mental attitude which unreservedly accepts the supremacy of reason and aims at establishing a lifestyle and ethical outlook verifiable by experience and the scientific method, independent of all arbitrary assumptions of authority and creeds."***

Annie Wood Besant, in **The Gospel of Atheism,** ***wrote: "The position of the atheist is a clear and reasonable one. I know nothing about God and therefore I do not believe in him or it. What you tell me about your God is self-contradictory, and is therefore incredible. I do not deny 'God,' which is an unknown tongue to me. I do deny your God, who is an impossibility. I am without God."***

To most atheists, God is a term without meaning. Lets look, then, at some questions about atheism.

Luis Palau

What does atheism mean?

Actually, many varieties of atheism abound. Some forms reject religion. Some reject God. And some say they simply don't want to think about him.

Who teaches atheism?

The apostles of atheism—Feuerbach, Marx, Neitzche, and Freud, and others who did espouse atheism — were often damning in their criticisms of organized religion.

The 18th-century deist Baron Paul Henri T. d'Holbach said, "It is true, we adore God like ignorant slaves, who tremble under a master whom they know not; we foolishly pray to him, although he is represented to us as immutable; although, in truth, this God is nothing more than nature acting by necessary laws necessarily personified, or destiny, to which the name of God is given."

Is atheism dangerous to society?

Plato once suggested that atheists comprise such a grave danger to society that, if convicted twice of "impiety," they should be executed.

Widespread atheism is a fairly modern phenomenon, restricted mostly to the past century. With the exception of a few brave souls, almost no one publicly embraced the idea of going through life alone, defiantly rejecting the idea of God.

Nevertheless, the seismic shock waves of out-and-out atheism sent tidal waves of destruction across Europe and beyond, accounting directly for the annihilation and butchering of more than 100 million people this past century alone.

Humanity has paid a steep, gruesome price for the awful experiments in deliberate anti-theism carried out by Lenin, Adolf Hitler, Joseph Stalin, Mao Tse-tung, and others — each of whom was profoundly influenced by the writings of the apostles of atheism.

How many people are atheists?

Down through the ages, humanity has always expressed itself religiously. Only in the 20th century has any significant percentage of the world's population openly espoused atheistic doctrines.

In 1900, only 0.2 per cent of the world's population dismissed God. By 1990, fully 18.3 per cent of humanity, an estimated 988 million people, claimed to be atheistic, agnostic or nonreligious. Furthermore, an estimated one-half of the 1.75 billion people who claim affiliation with the world's largest religion weren't sure what they believed about God.

Is atheism gaining in popularity?

This massive intellectual and religious shift was one of the most striking trends of this past century. Thankfully, that trend has begun to reverse itself.

Robert Frost was right: "Most of the change we think we see in life is due to truths being in and out of favor." Spirituality may be on the upswing now, but that wasn't true only a few short years ago.

Why the dramatic (sometimes Marxist) crusade for anti-religion earlier this century?

In part, because for the previous three centuries a small handful of self-appointed intellectuals had attacked organized religion with relentless fervor. These writers contradicted the faith of most people, promoting "new truths" under the guise of deeper thinking.

These "truths" appealed to the ego and pride of other aspiring intellectuals, who in turn considered themselves one notch above the "blind" masses.

Today, a significant percentage of highly educated individuals believe in God and Jesus Christ. Yet it's almost assumed as fact (a la the *Washington Post* several years ago) that someone who says he or she has a personal relationship with God is either ignorant or anti-intellectual. That's ludicrous, of course, as (for instance) the biographies of many of the world's leading scientists demonstrate.

How much does it matter whether or not you and I embrace belief in God?

During a Christian rally some years ago, a heckler shouted, "Atheism has done more for the world than Christianity!"

"Very well," the speaker said, "tomorrow night you bring a hundred men whose lives have been changed for the better by atheism, and I'll bring a hundred who have been transformed by Christ."

The heckler frowned and said no more.

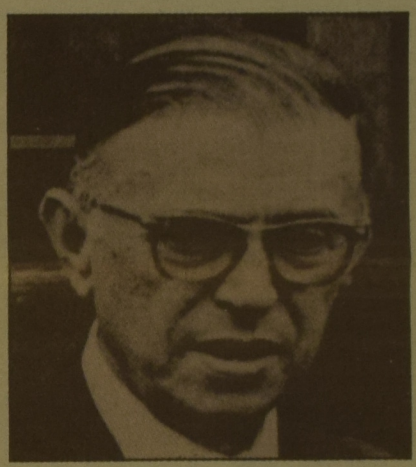
Why?

I think the facts speak for themselves.

How to use atheists' own testimonies to share Christ.

By the time Jean-Paul Sartre turned 12, he was through with God and the church. He decided to become an atheist so that he could live the rest of his days as he pleased.

Over the years, Sartre looked back at that event as a defining moment in his life. On numerous occasions Sartre stated that there is "no exit" from the human dilemma of trying to live as if God did not exist. "Man is alone," Sartre claimed, abandoned to his own destiny. "Hell is other people."



Jean-Paul Sartre

Shortly before his death, however, he relented. He told a journalist, "I do not feel that I am the product of chance, a speck of dust in the universe, but someone who was expected, prepared, prefigured. In short, a being whom only a Creator could put here; and this idea of a creating hand refers to God."

How tragic that Sartre allowed a decision in his youth to overshadow any consideration of God's relevance for nearly six decades. He spent most of his years embittered against others, struggling in vain for joy, meaning, peace and strength.

He committed two of this century's most prevalent errors of thinking: first, he confused his feelings with reality. Second, he confused an event with fate. Until the very end of his life, Sartre cursed his fate as if he couldn't change it.

A thought-provoking question for an atheist.

According to Blaise Pascal, we all have a choice. He put it this way: "Should a man be in error in supposing the Christian religion to be true, he could not be a loser by mistake. But how irreparable is his loss, and how inescapable is his danger should he err in supposing it to be false."

In other words, if it appears God is relevant and I actively pursue a relationship with him, what do I risk losing? Some of that is temporal. If, however, I choose to reject the opportunity to get right with God, what are the odds I could suffer great loss? Probably pretty high.

Simply put, Pascal's Wager says: "Have faith in God. If there is no God, you have lost nothing. But if there is a God, and you have faith in him, you have won eternity and everything else as well."

Luis Paulo is director of the Luis Palau Evangelistic Association, based in Portland, Oregon. This article is excerpted with permission from God Is Relevant *by Luis Palau (Doubleday).*

Church

U.S. Congress approves law to fight religious persecution

WASHINGTON, D.C. (religiontoday.com) — The U.S. Congress has passed a bill requiring the president to take action against countries that persecute religious believers. President Clinton is expected to sign the bill.

The act is "a significant step forward in [the U.S.'] effort to help curb religious oppression overseas," Richard Cizik of the National Association of Evangelicals (NAE) told Religion Today. It passed the Senate 98-0 on Oct. 10 and received unanimous approval from the House of Representatives the next day.

Special ambassador

The law requires the U.S. State Department to authorize a special ambassador to investigate religious rights abuses and submit an annual report to the president. It also requires establishment of a nine-member commission to ensure the integrity of the report.

The commission will serve as "an independent source of fact-finding to guarantee that we are getting honest reports and not any fudging of the facts," Cizik said. The president and Congress will appoint members of the commission.

The act prescribes a list of measures ranging from a private or public dressing-down to prohibitions on U.S. aid or government contracts, news reports said.

The range of options allows the president flexibility and corrects an oversight that doomed an earlier bill that called for across-the-board economic sanctions. The president has the authority not to take any action if he can show that it would be harmful to U.S. interests.

70 nations persecute

Passage of the measure means "governments will be put on notice that the United States regards religious freedom violations to be worthy of a significant response," Cizik said.

More than 70 nations worldwide are guilty of some form of religious persecution, the State Department said. "Our purpose is not to punish any country," said Sen. Don Nickles (R-Okla.), who sponsored the bill. "Our goal is to change behavior."

The bill's passage is the culmination of several years of work by religious-freedom advocates. The act incorporates portions of the NAE's 1996 "Statement of Conscience" calling on evangelicals to remember and help suffering Christians everywhere, Cizik said.

Diverse support

Groups such as Christian Freedom International, International Christian Concern, Voice of the Martyrs, and Open Doors have worked to educate U.S. Christians about the plight of believers overseas. *New York Times* columnist Abe Rosenthal and Hudson Institute fellow Michael Horowitz have kept the issue before the American public and Congress.

The bill is the product of the efforts of many groups that have pressed for religious freedom, the National Association of Evangelical's Cizik said. Groups that supported the bill include the NAE (of which the Christian Reformed Church is a member), the Christian Coalition, U.S. Catholic Bishops' Conference, the National Jewish Coalition, the Anti-Defamation League, the Christian Legal Society, the Traditional Values Coalition, the Episcopal Church, B'nai B'rith, Justice Fellowship, the American Jewish Committee, the Evangelical Lutheran Church in America, the United Methodist Church, the American Coptic Association, and the Southern Baptist Convention.

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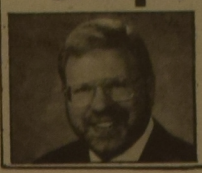
Handwashing

Chapter & Verse



● Wayne Brouwer
Andrew Kuyvenhoven
Laura Smit
Al Wolters

"Wash your hands, you sinners, and purify your hearts, you double-minded." (James 4:8)

We stopped at a fast-food restaurant one day for a quick bite between shopping excursions. The food preparation area was open to the serving counter, and with a rush of patrons we stood watching workers create burritos and tacos.

One teen on staff was obviously struggling with a cold, or perhaps even a more severe virus. He walked past us several times, sneezing twice into his open hand. Then he went to a back wall, passed his hands under a dispenser but avoided the sink, turned to the food preparation counter, and began to toss together the ingredients for our order. His nose was running and every 15 to 20 seconds he would sniff loudly.

The woman next to me, also waiting for her food, said, "He didn't wash his hands!" Tne man on the other side of her shook his head in disgust. I said to the person at the counter, whose name tag carried the designation ASSISTANT MANAGER, "Excuse me, but that young man didn't wash his hands before working with the food. He was just sneezing, and he didn't wash his hands!"

The young man heard our conversations. He walked up to the counter with a belligerent look and said, "I did too wash my hands!"

"No, you didn't," said the woman next to me. "I saw everything you did, and you didn't wash your hands."

"I saw the same thing," I said.

He was angry now. "Here!" he said, shoving his hands up to my nose. "You want to smell?"

By now I was disgusted, my appetite was gone, and our daughters were thoroughly embarrassed by the fuss. I backed away, he finished preparing our food, we nibbled at some of it, threw most of it away, and left quickly. We've never gone back there to eat. We're not finicky about most things, but that episode of unwashed hands left us shivering with distaste.

Touchy-feely trauma

Most of us, at one time or another, have tried to get away without washing our hands. When our mothers called us to the meal table we were often too hungry to wash, or couldn't be bothered. Whatever germs we devoured from dirty hands became our own menace, and usually no one else's.

But when another person's carelessness spreads threats of the plague in a public arena we become concerned. No one wants a doctor to perform open-heart surgery without scrubbing up first. No one wants to shake hands with a careless trash hauler. No parent wants a childcare attendant to change the baby's diaper and then feed that child without a ritual cleansing in between.

Stop the plague

When we were living in Nigeria a plague of pinkeye swept through the region. Nearly every one of my students suffered from it — tearing, sore eyes, sniffles. Most people in the marketplace at Gboko displayed symptoms. The doctor at our mission station warned us: "Wash your hands as often as possible, and don't touch your eyes."

So we washed. And we tried to keep our hands from our eyes. Amazingly, we never got pinkeye in our family.

That was a good lesson in the value of handwashing. Sometimes we need to get rid of the dirt that clings when we work. Sometimes we are preparing ourselves for something special, like a date or a banquet. Sometimes, with Pilate at the trial of Jesus, we are showing symbolically that we want to be rid of a matter that irriates us. And sometimes, as our doctor reminded us, we are trying to prevent the spread of disease.

Deep cleansing

Shakespeare wrote a scene that can also take handwashing one level deeper. When Lady MacBeth conspires with her husband to murder Duncan, the righteous indignation of divine morality vexes her mind until the stains of Duncan's blood seem indelibly imprinted on her palms. She roams sleeplessly, rubbing her hands raw in a futile attempt to cleanse them, muttering, " Out, damned spot!" And indeed, it was a spot that damned her.

Some stains run too deep for water. Only the soap of grace can change the hue of human flesh and keep the plague of sin from passing along from one victim to the next.

Wayne Brouwer is senior pastor at Harderwyk Christian Reformed Church, Holland, Michigan

Auschwitz victim declared a saint

ROME (religiontoday.com) — An Auschwitz victim was decreed a saint by Pope John Paul II. The Pope decreed Edith Stein, a nun killed in a gas chamber, the first Jewish-born saint of the modern era.

Speaking in Rome, the Pope said Catholics should commemorate all the Holocaust's murdered Jews each year when they mark Aug. 9, the day Stein died.

Relatives of Holocaust victims attended, and Stein's family shared the stage with German Chancellor Helmut Kohl.

Stein was born into an Orthodox Jewish German family and was an atheist. She joined the Roman Catholic Church in 1922 and became a Carmelite nun. In 1942, Hitler ordered converts in the Netherlands shipped to Auschwitz to punish Dutch bishops for speaking out against the Third Reich. Stein was offered a chance to escape deportation, but refused.

The Simon Wiesenthal Center in Jerusalem protested Stein's canonization. "She could in no way symbolize the Jewish martyrs of the Holocaust because she chose to leave Judaism," centre official Ephraim Zuroff told the Associated Press.

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Classifieds

Classified Rates

(Revised February 1, 1995)

Births	$25.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$40.00

All other one-column classified advertisements: $15.00 per column inch. NOTE: Minimum fee is $15.00 Letter under file number $35.00 extra. Photos: $25.00 additional charge.

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to five column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $15.00 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $25.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $25.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Our new e-mail address:
ccadpromo@aol.com

Births

SCHIPPER:

With thanksgiving in our hearts to God, the creator of life, we, Rudolf and Sharon, announce the birth of our sixth child, a daughter. Our little miracle

DESTINY GRACE

was born on Oct. 9, 1998, at 4:20 p.m., and weighed 7 lbs., 10 oz. Happy and excited brothers and sisters are Derek, Alicia, Randy, Emilee and Leslie. Thankful grandparents are Henry Schipper of Aylmer, and Peter and Hazel Jansen of Hagersville.

Marriages

AANTJES/HEEG:

Congratulations to
CORINE AANTJES and ROGER HEEG
who will get married, D.V., on Nov. 7, 1998, at Riverside Chr. Ref. Church, Wellandport, Ont.
Much love from your families.

VANDERBURG/GOYETCHE:

The families and friends of
MARIEKA JOANNE VANDERBURG
and
DANIEL LIONEL GOYETCHE
are excited to announce the upcoming ceremony and celebration of their wedding at the Devonian Gardens in Calgary, Alta., on Nov. 14, 1998.
Pastor Tom of Westside King's Church will be officiating.
"See, I have engraved you on the palms of my hands" (Is.49:16).
God bless you, with love, Dad Herman and Mom Betty.
Address: 6320 Crowchild Trail SW, Calgary, AB T3E 5R5

Anniversaries

With thanksgiving to our Lord we,
GEORGE and ADA KLOET
along with our children, will celebrate our 25th anniversary on Nov. 3, 1998.
"Trust in the Lord with all your heart and lean not on your own understanding. In all your ways acknowledge Him and He will make your paths straight" (Prov.3:5-6).
George and Ada Kloet
Michelle
Adrian
Bryon
Tyler
Home address: 1081 Beechnut Rd., Oakville, ON L6J 7P1

Anniversaries

1953 October 30 1998

With joy and thankfulness to God, we celebrate the 45th wedding anniversary of our parents and grandparents

HARM and JEAN VEENSTRA
(nee VELDHUIS)

With much love from your children and grandchildren:
John & Linda Veenstra — Bloomfield, Ont.
Mark & Melanie, Kevin, Christy, Amy
Mike & Joanne Veenstra — Bloomfield, Ont.
Steven
Margaret & Allen Koopmans — Waupoos, Ont.
Christopher, Shawn
Marianne & Brad Willcock — Aurora, Ont.
Daniel, Eric, Glenda
Harry & Evelyn Veenstra — Bloomfield, Ont.
Adam, Rebecca
Home address: R.R. #2, Bloomfield, ON K0K 1G0

Anniversaries

1948 November 11 1998

"Let everything that hath breath praise the Lord. Praise ye the Lord. Hallelujah! " (Ps.150:6).

It is with thankful hearts that we announce the upcoming 50th wedding anniversary of our parents, grandparents, and great-grandparents

PIETER and NELIA VAN DAM
(TIMMERS)

Chris & Ben ten Pas — Brussels, Ont.
Bertha & Henry Askes — Listowel, Ont.
Johanna & Gerry Jurjens — Stratford, Ont.
Pete & Joanne van Dam — Lucknow, Ont.
Nelia & Frank Schalk — Strathroy, Ont.
22 grandchildren and seven great-grandchildren.
Home address: 90 Pannel Lane, Strathroy, ON N7G 2C6

Church News

Christian Reformed Church

Call extended:
— by Mt. Hamilton CRC, to **Rev. Carel Geleynse** of Flamborough (Calvary) CRC.

Church dedication:
— **Calvin CRC, Dundas**, Ont., will dedicate its new education/fellowship facilities on Sat. Nov. 1, 1998, at 7:30 p.m., followed by an open house. 420 Hwy. 5 W., Flamborough, Ont.

Teachers

LANGLEY, B.C.: Langley Christian High School requires a full-time **Learning Assistance/Special Education Teacher,** commencing January 4, 1999.
Qualified applicants forward resume, references and statement of educational philosophy to:
Peter Van Huizen, Principal, 22702 - 48 Ave., Langley, BC V2Z 2T6; phone (604) 533-0839, fax (604) 533-0842.

Teachers

FRUITLAND, Ont.: John Knox Memorial Chr. School invites applications for an interim music teacher. This position is **50% part-time**, involves **teaching music to grades 4 - 8** on a rotary schedule and is scheduled to begin in mid - January 1999. Interested teachers should contact the **Principal, Mr. Julius de Jager**, for additional information and application forms.
Phone: (905) 643-2460
Fax: (905) 643-5875

Job Opportunities

Golden Fish and Chips, Hamilton, Ont. **Energetic, mature help wanted**. Must be able to work days and some evenings. Call **(905) 575-7141** (days) or **(905) 679-4386.**

Social Service Work — Become a part of our team of committed professionals providing loving care for needy children.
Mutual Support Systems, a parent model network of rural group foster homes in the Niagara Peninsula for children experiencing emotional and behavioral difficulties is searching for the following as part of its potential growth plan:
1) Families in the Niagara Peninsula that are interested in learning more about fostering children in their own home.
2) Group foster parents. This full-time position is suitable for a married couple and includes salaries, benefits, and housing for both candidates.
Please contact our Personnel Manager at:
Mutual Support Systems
P.O. Box 397
Fenwick, ON L0S 1C0
(905) 892-4332
E-mail:
mutual@mutualsupport.net
Visit us at http://mutualsupport.net

Classifieds

Obituaries

Dec. 1936 - Sept. 1998

"For I am convinced that neither death nor life, neither angels nor demons, neither present nor future, nor any powers, neither height nor depth, nor anything else in all creation will be able to separate us from the love of God that is in Christ Jesus our Lord" (Rom. 8:38-39).

On Sept. 30, 1998, after a long and courageous battle with cancer, the Lord called home our dear wife, mother and beppe

CORNELIA DRAAISTRA
(nee KLEYWEGT)

Beloved wife of Mike Draaistra and dear mother and beppe of:
Nelly & Will Fledderus — Brighton, Ont.
Evert, Cornelia, Carolyn, Albert
Jackie & Art Devries — Brighton, Ont.
Shawn, Tamara, Dean, Karlye
Gerald & Joanne Draaistra — Brighton, Ont.
Megan, Amanda, Michael
Steve & Christine Draaistra — Brighton, Ont.

The funeral service was held in the Ebenezer Chr. Ref. Church of Trenton, Ont., on Saturday, Oct. 3, 1998. Pastor Ron Fisher and Pastor Adrian VanGeest officiated.

Correspondence address: Mr. Mike Draaistra, R.R. #3, Brighton, ON K0K 1H0

On Sept. 30, 1998, God took home our dear daughter-in-law and sister-in-law

CORNELIA DRAAISTRA
(KLEYWEGT)

We pray that the Lord will comfort and sustain her husband Mike, her children and her grandchildren.

Lovingly remembered by:
Mem Draaistra — Drachten, the Neth.
Henny Brouwer — Wageningen, the Neth.
Jenny Draaistra — Brampton, Ont.
Jan & Jantje Draaistra — Opeinde, the Neth.
Hans & Doetie Draaista — Ferwerd, the Neth.
Tom & Tina Draaistra — Opeinde, the Neth.
Andries & Rieme Draaistra — Opeinde, the Neth.
and all the nieces and nephews.

Predeceased by Heit Draaistra (1993), Sietske (1994) and Pier (1985) Krist, and Jack Brouwer (1998).

"Come to me all of you who are tired from carrying your heavy load and will give you rest" (Matt. 11:28).

House Exchange

Dutch family in Veenendaal, the Neth., looking for Canadian family — preferably in Brampton-area, Ont. — to participate in a **house exchange, June 24 - July 14, 1999.** Call Len Roos at **(905) 793-8213** during the day.

Obituaries

April 7, 1943 - Oct. 12, 1998

Psalm 121

Suddenly, early Thanksgiving morning

BRUCE TIMMERMANS

was called home, after collapsing while cycling the previous Friday. Though he will be dearly missed, God's comfort surrounds us.

Dear son of:
Andrew & Jennifer Timmermans — Ottawa
Brother and uncle of:
Cathy & Cye — Thunder Bay
Karen & Erik (Carmen), Steve, Barbara
Mient & Harriet — Ottawa
Christina & Steve (Joshua, Jonah), Michael, Matthew
Tina & Eckard — Toronto
Omar & Bess, Syeed, Niiba

Correspondence address:
A. Timmermans, 2297 Prospect Ave., Ottawa, ON K1H 7G2

Friesland — Brampton
the Neth. — Ont.

Oct. 8, 1919 - Sept. 27, 1998

Great is thy faithfulness.

After fighting a long and courageous battle against Parkinson's Disease, the Lord graciously healed our dear husband, father and Pake

KLAAS VANDERWOUDE

and took him to Himself on Sunday, Sept. 27, 1998, in his 79th year.

Predeceased by an infant son (1953) and infant daughter (1957) and brothers Bouke and Niek Vanderwoude.

Beloved husband of Cornelia Vanderwoude (Greidanus).

Dear father and "Pake" to:
Joan & Joe Koole — Woodbridge, Ont.
Janice, James & Ginny, Julie
Jill & Bill Lise — Brampton, Ont.
Jason, Kristy, Rebecca
Margaret Vanderwoude — Guelph, Ont.
Nick, Chris, Meghan, Katelyn
Martin & Diana Vanderwoude — Waubaschene, Ont.
Renee & Tom Bilodeau — Amherstberg, Ont.
Justin, Corey
Cindy & Bill Crompton — Angus, Ont.
Alex, Josh

Funeral services were held on Sept. 30, 1998, at the Ward Funeral Home and a memorial service followed at Holland Christian Homes, Brampton, Ont.

Correspondence address:
Mrs. C. Vanderwoude, Holland Christian Homes, 7900 McLaughlin Rd., TT106, Brampton, ON L6Y 5A7

Personal

ONE TO ANOTHER
Christian companion magazine.
Hundreds of readers Canada-wide.
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Lethbridge, AB T1J 0C7

Personal

Christian patriot: farmers background, well educated, travelled; passion for history concern for the future; **has place in his live for mature yet openminded lady** for fulfillment of our lives. Gen.2:23,25; Job 8:7-9. Picture, confidential. Send letters to: **P.O. Box 95003, Stouffville, ON L4A 1J1**

Female, 71, would like to meet Christian gentleman to share and enjoy each other's company. Love the outdoors and nature. Fraser Valley area, B.C. Please send letters to **File #2685, c/o Christian Courier, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1**

Teachers

MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is now accepting resumes for a **full-time Grade 3 teaching position** starting on Jan. 4, 1999. Our school is located 40 min. East of Vancouver in the city of Maple Ridge.

Full resumes should be directed, by Dec. 4, to:

Rod Berg
Haney-Pitt Meadows Chr. School
12140 - 203rd Street
Maple Ridge, BC V2X 4V5

RENFREW, Ont.: Renfrew & District Chr. School has an opening for **full-time teacher for multi-primary class consisting of grades 1 - 4** (14 students). Position to start March 1999 to end of school year. Could lead to full-time for the following school year. Present teacher going on maternity leave. Please send resume and philosophy of Christian education to:

Education Committee
P.O. Box 868
Renfrew, ON K7V 4H3
Attention: Joyce Hultink

SARNIA, Ont.: Lambton Chr. High School invites applications for a **French position**. The position is to fill a maternity leave for the second semester from Feb. 8 through June and consists of teaching French to **grades 8, 9 and 10.** Please direct inquiries and applications, including resume, university or college transcripts, and statement of faith and educational philosophy to:

W. Drost
295 Essex Street
Sarnia, ON N7T 4S3
Phone: (519)337-9122
Fax: (519) 337-2541

Job Opportunities

DORDT COLLEGE

Faculty Positions

Dordt College is seeking Christian academicians for openings beginning August 1999 in the following areas:

Art

Business Administration: two positions

Computer Science and Mathematics: potential two-year position

Director of Graduate Education

Economics

Education: potential two-year position

Health, Physical Education, and Recreation

Philosophy

Spanish

Theatre Arts: potential two-year position

Evaluation of applications begins December 1 and continues until the position is filled. To learn more about a position and receive application materials, qualified persons committed to a Reformed, biblical perspective and educational philosophy are encouraged to send a letter of interest that provides evidence of that commitment and a curriculum vitae to Dr. Rockne McCarthy; Dordt College; 498 4th Ave. NE; Sioux Center, IA 51250; facsimile: 712-722-4496; e-mail: vpaa@dordt.edu

Dordt College is an equal opportunity institution that encourages the nominations and candidacies of women, minorities, and persons with disabilities.

DORDT COLLEGE

498 4th Avenue NE **Sioux Center, IA 51250-1697**

Bulkley Valley Christian School
is looking for a
PRINCIPAL

for its **elementary** campus. Located in scenic Smithers, B.C, BVCS is looking for a Christian teaching principal for its 215 students in grades K-5, effective September 1999. This position will have administrative duties for 60-70% of the time with teaching duties for the rest.

Bulkley Valley Christian School is a parent run, board directed, interdenominational school, grades K-12, with approximately 430 students at both campuses. Total teaching staff is 28 with 14 at the elementary campus. For more information, please contact Rob Cote or John Bronsema. Interested applicants may forward their resumes to:

Rob Cote, Search Committee Chair
Box 517, Telkwa, BC V0J 2X0, (250) 846-9322 or
John Bronsema, Principal
c/o Bulkley Valley Christian High School
P.O. Box 3635, Smithers, BC V0J 2N0
Phone: (250) 847-4238/Fax: (250) 847-3564
Application deadline is Dec. 18, 1998

A veritable Veritas

From Nov. 3-5, a conference called Veritas Forum, Western will be held at Western University in London, Ont. This is the first time that this conference (with seminars and workshops) will be held in Canada. The theme is: "Truth, Love, Power -- a Journey Toward Community: How does belief in Jesus Christ change the way one looks at the world?" See website: www.physiology.uwo.ca/veritasuwo for more information.

Classifieds

Teachers

WOODBRIDGE, Ont.: Toronto District Chr. High School requires an additional full-time teacher for second semester. Needed is a teacher for **Grade 9** courses **(science, English, geography)**. Please send resume, credentials and statement of faith to:

Ren Siebenga
c/o Toronto District Chr. High School
377 Woodbridge Avenue
Woodbridge, ON L4L 2S8
e-mail: rsiebeng@tdchristian.on.ca

For Sale

For Sale: Three cemetery plots. $1,500 for all three. Near Toronto International Airport.
Call **(705) 725-9016.**

Job Opportunities

PASTOR

Houston Chr. Ref. Church in beautiful northwest British Columbia is seeking a **full-time pastor** to provide sound biblical preaching, ministry to youth and pastoral care. The church membership stands at 67 families; which translates into 169 professing members and 154 non-professing or baptized members. Please send a copy of your profile. A church profile is available upon request. For more information please contact:

Rick Delau, Search Committee
Houston Chr. Ref. Church
Box 6, Houston, BC V0J 1Z0
Phone: (250) 845-7756
Fax: (250) 845-7578

I would like an **energetic person to work in meat processing plant in the Cambridge area.** Must be able to do lifting e.g. to work in shipping and packaging department, along with other duties.
Call (519) 621-6829

Miscellaneous

EH JJ SHOW
Christian TV Entertainment

Times: Vision TV Cable Network
Thursday mornings
6:30 a.m. ET & PT
7:30 a.m. MT & AT
Also CJIL-TV (The Miracle Channel)
Lethbridge, Alberta
9:30 a.m. and a repeat in evening
Sponsored by Voortman Cookies
Web page: www.ehjjshow.com

Job Opportunities

CALVIN College

Faculty Positions

The Calvin College Education Department seeks candidates for a tenure-track position (subject to approval) which primarily involves teaching Educational Psychology and Introduction to Teaching from a middle school perspective and elementary and middle school Social Studies Curriculum and Methods.

Qualifications include: 1) an earned doctorate (or ABD) in educational psychology and/or curriculum and introduction; 2) K - 12 teaching and/or administration experience; 3) a scholarship agenda; and 4) commitment to a Reformed Christian expression of faith.

Calvin College is a Christian college within the Reformed tradition of historic Christianity and is an equal opportunity employer. The college encourages the application of women and minority candidates. Interested applicants should forward a letter stating qualifications and curriculum vitae to:
Dr. L. Steginк, Department Chair, Education Department, Calvin College, 3201 Burton, S.E., Grand Rapids, MI 49546, by Nov. 1, 1998, or until the position is filled.

Youth/Worship Leader Position

Trinity Chr. Ref. Church is now accepting resumes for a **Youth Co-ordinator or Youth and Worship Co-ordinator**. Committed Christians with a passion for working with youth and leading worship are encouraged to apply. Trinity Chr. Ref. Church is located in Abbotsford, B.C., 45 min. East of Vancouver, in the heart of the scenic Fraser Valley.
Send resumes by **Dec. 31, 1998**, to:
Attention: Staffing Committee/Box 51
Trinity Christian Reformed Church
3215 Trethewey Street, P.O. Box 2268
Abbotsford, BC V2X 4X2

Economical Christmas Greetings

Reach family, friends, and acquaintances across North America with your personal Christmas greetings for **only $25** (GST included).
Our **December 4 Christmas Issue** will be seen by up to 100,000 readers! To purchase a 2 1/2" (wide) by 11/2" (long) Christmas message card...

...send us your brief Christmas message (printed legibly) along with your name — as you want it to appear — and your $25 payment before **November 18, 1998.** Hurry (include your phone number).

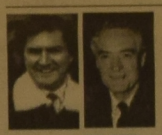
Miscellaneous

Tollendale Village
in beautiful Barrie, Ontario
near the shores of Kempenfelt Bay

A Christian Retirement Community thoughtfully planned and designed on 14 acres to create a secure and relaxed mature adult lifestyle.
Charming 1 & 2 bedroom suites as well as garden units are available on an equity lease or rental basis. Projected occupancy date: Fall of 1999.
We offer attractive investment opportunities with interest rates at 7% for a 5-year-term and 6% for a 3-year-term.

For suites contact: **Albert VanderMey**
Phone: (705) 722-0469/Fax: (705) 722-8455
For investments contact: **Harry Eisses**
Phone: (705) 436-1980/Fax: (705) 431-6094

AN INVITATION



Join us for a dinner hosted by ICS in honour of **Dr Paul Marshall** & **Dr Robert VanderVennen**

Following the dinner, celebrate the **Graduation of Junior Members** at our Annual Convocation.
Dr Carroll Guen Hart will present her Inaugural Address: "Shades of darkness, points of light: calling, professionalism and shalom".

Celebration Dinner, Inaugural & Convocation

Friday, November 13, 1998
Dinner: 5:30 pm,
Knox College Dining Room
Convocation & Inaugural: 8:00 pm.
Knox College Chapel
59 St. George Street, Toronto
Reception following convocation

ICS
Institute for Christian Studies
229 College Street
Toronto, Ontario
M5T 1R4

Contact ICS before November 6 to reserve dinner tickets @ $27.00 per person, payable in advance or at the door.
Phone 416-979-2331 or 1-888-325-5347
(Convocation is a free event)

Space is limited, so call early.

Quick Tip

Do you worry about the safety of an elderly parent or relative who live on their own?
Advances in communications technology has now solved that problem with the development of the "personal response service". Subscribers to the Lifeline service, for example, wear a button on a wristband, or on a pendant. If pushed, the button activates an in-home "communicator", which in turn, puts them in voice-contact with a 24-hour emergency response person. At that point, appropriate action is taken, even if the caller is unable to speak. A neighbour, or nearby relative may be called, or an ambulance with a medical team dispatched. Services like Lifeline with round-the-clock monitoring in as many as 140 languages, cost about a dollar a day. More information is available through Liberty Health at 1-800-COVER ME (1-800-268-3763) or on the web at WWW.COVER-ME.COM

- News Canada

Classifieds

Miscellaneous

FROM COAST TO COAST

Back to God Hour: English Radio:

BRITISH COLUMBIA

Duncan - CKAY	10:00am	1500
Burns Lake-CFLD	9:15am	1400
Osoyoos-CJOR	8:00am	1490
Penticton-CKOR	8:00am	800
Port Alberni-CJAV	7:00pm	1240
Prince George-CIRX	7:00am	94.3
Princeton-CHOR	8:00am	1400
Smithers-CFBV	9:15am	1230
Summerland-CHOR	8:00am	1450
Vernon-CJIB	9:30pm	940

QUEBEC

Montreal - CIQC	7:30am	600

ALBERTA

Brooks-CIBQ	8:00am	1340
Ft. McMurray-CJOK	8:30am	1230
High River-CHRB	6:30pm	1280
Edmonton - CKER	11:00pm	101.9
Westlock-CFOK	7:30am	1370

SASKATCHEWAN

Estevan-CJSL	8:00am	1280
Weyburn-CFSL	8:00am	1190

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

ONTARIO

Atikokan-CFAK	9:30am	1240
Chatham-CFCO	6:30am	630
Fort Frances-CFOB	9:30am	640
Guelph - CJOY	8:30am	1460
Hamilton-CHAM	7:30am	820
Kapuskasing-CKAP	7:00am	580
Kingston-WLKC	7:30am	100.7
Newmarket- CKDX	9:30am	88.5
Oshawa-CKDO	8:00am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHVR	10:00am	96.7
Samia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Windsor-CKLW	8:30am	580
Wingham-CKNX	10:30am	920

NEW BRUNSWICK

Saint John-CHSJ	9:30am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630

NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Weymouth-CKDY	8:30am	103.1
Windsor-CFAB	8:30am	1450
Sydney-CJCB	8:00 am	1270

TELEVISION:
Faith 20-TV

Check your local listings for cable outlets airing *Faith 20.*

Alberta - Lethbridge - CJIL
.....Thursday - 9:00pm
.....Saturday - 12:00noon

Vision -TV
(every Saturday)

British Columbia	7:00&10:00pm
Alberta	8:00 & 11:00pm
Sask. & Manitoba	6:00 & 9:00pm
Ontario & Quebec	7:00 & 10:00pm
Nfld., N.B., N.S. & P.E.I.	8:00 & 11:00pm

THE BACK TO GOD HOUR

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Send your questions to **Peter and Marja.** Confidentiality is assured.

Calendar of Events

Please submit only brief items. Placement is subject to space availability. Lengthy, multiple-event announcements will be rejected. We reserve the right to edit the material and to charge a nominal, per issue fee per item inserted.

Oct. 9-Dec. 9 CPJ's 35th Anniversary Celebrations - attend an evening of thankfulness and reflection. Call CPJ at (416) 979-2443 or 1-800-667-8046 for info. about your area's event. **Nov. 4: Winnipeg, MB; Nov. 5: Regina, SK; Nov. 6: Edmonton, AB; Nov. 7: Calgary, AB; Nov. 9: Smithers, BC; Nov. 10: Vancouver, BC; Nov. 11: Victoria, BC; Nov. 12: Abbotsford, BC; Dec. 4: Toronto, ON; Dec. 8: St. Catharines, ON; Dec. 9: London, ON.** @EVENT DATE = **Oct. 10-31** (exc. Sundays) Art Exhibit by Matth Cupido at Redeemer College Art Gallery, **Ancaster**, Ont. Theme: "Job, Companion of God." The artist looks at the joy and the suffering of God's righteous servant, Job. Info.: (905) 648-2131.

Oct. 30-31 Academic conference on "The Legacy of Abraham Kuyper and Leo XIII," sponsored by the Acton Institute and Calvin Theol. Sem., **Grand Rapids**, Mich. Info.: (616) 454-3080. (#)

Oct. 31 TDCH Rummage Sale (vegs, flowers, baking, and lunch too) 10:30 a.m. - 1:30 p.m., 377 Woodbridge Ave. (Hwy.7/Kipling) in **Woodbridge**, Ont.

Oct. 31 Organist Chris Dawes plays the Content D3800 organ, 7:30 p.m., Recital Hall, The Music Group, 5205 Harvester Rd., #2, **Burlington**, Ont. Free admission!

Nov. 5 Estate Planning Seminar, exclusively for people 55 years or older, hosted by Clarence Weima, 7:30-9:00 p.m., Good News CRC, **London**, Ont. Reservations are required. Info.: 1-800-488-9817 (#)

Nov. 6 Christian Festival Concert by the choirs and brass of the O.C.M.A., Leendert Kooij, director. Guest artists: Andre Knevel, Sander van Marion, Lisette Emmink, the Kooij sisters, and the Concert Band "Euphonia." At 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Info./tickets: (416) 636-9779. (#)

Nov. 6 Inauguration of Dr. James R. Payton Jr., 8 p.m., at Redeemer College, **Ancaster**, Ont. (#)

Nov. 6-7 Conference: "A Time to Talk: Toward Abuse-Free Church Communities," at the Grey Nuns Retreat Centre, **Edmonton**, Alta. Keynote speakers: Beth Swagman and Ken Blue, 10 workshops. For info. call Dr. Harry Van Belle at (403) 440-4661.

Nov. 15 Dutch worship service led by Rev. John Klomps, 3 p.m., CRC, 70 Hwy. 53 E., **Ancaster**, Ont.

Nov. 21 Giant Bazaar, 10 a.m. - 9 p.m., Calvin Chr. School, 300 Scott St., **St. Catharines**, Ont. Children's games, baked goods, crafts and plants. Lunch, tea, supper served. Auction at 7 p.m. Info.: (905) 937-6302.

Nov. 26 "New Direction for Life Ministries - Toronto Annual Dessert Celebration and Fundraiser" from 7:30 - 9:45 p.m., with speaker Mary Stewart Van Leeuwen, at Grace Toronto Church, 95 Trinity Street, **Toronto**. Call (416) 921-6557.

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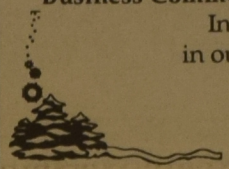

As in years past, Christian Courier will launch the holiday season with a special Christmas Issue. This issue will provide an opportunity for our advertisers to communicate their holiday wishes to our readers. An additional 20,000 complimentary copies will be distributed to churches across Canada.

The deadline for this Christmas Issue is Wednesday, **November 18**.

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News

Women's federation closes a chapter of history

Lenie Van Ginkel

ANCASTER, Ont. — Celebrate the end of an era? That's exactly what more than a thousand members of the Canadian Federation of Christian Reformed Women did on October 7.

In recognition of the fact that the era of "ladies' societies" in the Christian Reformed Church seems to have ended, the federation held its last meeting at Redeemer College in Ancaster, Ont. That meeting coincided, in fact, with the federation's 40th anniversary.

That's not to say that some local women's societies are not continuing. But declining federation membership numbers dictated an end to the national organization.

Many things were remembered that day. A quick overview explained how soon women's societies were started after many Reformed immigrants arrived from the Netherlands. A few years later, these societies formed into districts, which organized spring and fall rallies. Those rallies offered wonderful opportunities for women not only to be strengthened in their faith but also to keep in touch with each other.

HENK HEERINGA

The board of the Canadian Federation of Christian Reformed Women will hold its last meeting in November, after which it will disband: From l. to r.: Lydia DeMik, Hennie Donkersteeg, Roelie Katerberg, Lenie Van Ginkel, Theodora Vreman, Irene Schouten, Wendy Ubbens.

Study guides, liturgies

As the need for a theme song arose, Mrs. Hilda VanderVeen from Alma, Ont., wrote the text to what became the federation's song. And the first study guide and Christmas liturgy were written in Dutch.

It soon became apparent that a general board should be set up with representatives from 13 districts. The federation was formed in April of 1958 under the leadership of its first president, Mrs. H. Numan.

Throughout the years, the federation organized biannual conventions that attracted up to 1,600 women. It continued publishing study material and Christmas and Easter liturgies, but soon in the English language.

It sent out newsletters that grew into a magazine called "Wij Vrouwen." As time went on the name changed to "The Christian Woman." For the last number of years that publication has been a newsletter again.

The federation also had a committee for contact with the government that ceased its actions when the Christian Reformed Church as a whole took on that mandate in 1982.

In 1963, under the auspices of the federation, the "Quarter Action" was started by some visionary women in the Essex, Ont., area. Thousands of dollars were gathered through this action, monies which were used for special projects of missionaries both at home and abroad.

God's faithfulness

So what was there to celebrate when so many good things have come to an end? God's faithfulness was acknowledged. That was, in fact, the theme of this last convention: "Great is God's faithfulness." Retired CRC minister Rev. Jacob Kuntz based his keynote speech on this theme and concluded that, indeed, times are changing, but we should not despair.

As God has made use of the older generation, so he will make use of Generation X. God's cause does not depend on one generation, said Kuntz. Witness Elijah, who was worried about the future. But God had already prepared Elisha to take over — in his own way. So it will be in the future: God gives "strength for today and bright hope for tomorrow," as the hymn "Great is Thy Faithfulness" puts it.

The young, enthusiastic voices of the Redeemer College Choir, directed by Christiaan Teeuwsen, affirmed the words spoken by Rev. Kuntz, as they sang five selections, beginning with "The Song of Victory" and ending with "He has the Power."

In its history the federation has enjoyed the leadership of nine presidents; six of the past presidents explained how they had fulfilled their mandate, each in her own way.

Praise will continue

The "Women from Brighton" delighted the audience with their whimsical, and at times not so whimsical, "flower" contribution, extolling the spiritual gain of being a member of a Bible study group and encouraging everyone to join such a group.

The assembly also sang the "Anniversary Song," written for the occasion by Louise E. Smit, a song that told the story of the federation.

In conclusion, everyone joined in the litany prepared by Alice Los, which ended with these words: "May we continue to follow the teachings of our Lord Jesus Christ, which are the foundation for a godly life. Let it be our prayer that God be praised as this our rallying cry echoes among those who come after us."

EU countries settle on Euro-English

Sharles Dikkenz

LONDON, England — The European Commission has just announced an agreement whereby English will be the official language of the EU rather than German, which was the other possibility. As part of the negotiations, the British government conceded that English spelling had some room for improvement and has accepted a five year phase-in plan that would be known as Euro-English.

In the first year the soft "c" will be replaced. Sertainly, this will make the sivil servants jump with joy. The hard "c" will be dropped in favor of the "k." This should klear up konfusion and keyboards kan have one letter less.

There will be growing publik enthusiasm in the sekond year when the troublesome "ph" will be replased by the "f." This will make words like "fotograf" 20 per cent shorter.

Komplikated changes

In the third year, publik akseptanse of the new spelling kan be expekted to reach the stage where more komplikated changes are possible. Governments will enkorage the removal of double leters which have always ben a deterent to akurate speling. Also, al wil agre that the horible mes of the silent "e" in the languag is disgraseful and should be don away with.

By the fourth yer peopl wil be reseptiv to steps such as replasing "th" wit "z" and "w" with "v." During ze fifz yer ze uneserary "o" can be dropd from vords kontaining "ou" and similar changes vud of kors be aplid to ozer kombinations of leters. After ziz fifz yer ve vil hav a reli sensibl riten styl. Zer vil be no mor trubl or difikultis and evrivun vil find it ezi tu onderstand ech ozer.

Ze drem vil finaly kum tru!

News Digest

Snakes alive!

PERTH, Aust. (AP) — A six-year-old boy was bitten by a deadly snake during a recent flight across Australia when he reached under his seat for a dropped lollipop, his mother said. The boy was taken to hospital in Perth, after his mother, Melissa Hardy, noticed the boy was shaking. Tests at the hospital confirmed he had been bitten by a Taipan snake.

The Australian carrier Ansett Airlines grounded the airbus in Adelaide so that seven experienced snake catchers could search for the serpent. Later, sniffer dogs were loosed on the plane in Melbourne, but they found nothing.

Men take baby steps

TORONTO — In this era of women climbing corporate ladders and men being in touch with their feelings, who would be surprised to see fathers donning aprons as they took the 10 weeks of paid parental leave they are entitled to under the employment insurance (EI) system? For eight years, men have had this option, but few have taken advantage of it.

In June 1993, statistics from Human Resources Development Canada showed 97.1 per cent of parents taking parental leave following birth or adoption of a child were mothers. Five years later, in June 1998, 95.2 per cent of the 28,572 people taking parental leave were women.

But the EI system works against fathers, reports the *Globe and Mail*. By covering just 55 per cent of the salary of a parent on leave (less for those earning more than $39,000), EI makes it harder for the higher-paid spouse — often the man — to stay home.

Tired of dress code

GREECE — Prospective Greek Orthodox priests in Greece complain that their dress code of long, black robes, tall hats and long beards is ruining their marriage prospects, reports Greece's news media. Only 3,000 of Greece's 11,000 Orthodox priests are married. Father Efstathios Kollas, head of the parish priest union, has called on church leadership to "modernize our appearance."